



The Annunciation Rublev

The Monday of the Holy Spirit

As it is the custom of the Church, on the day after every great Feast, to honour those through whom it came to pass—our Lady on the day after the Lord's Nativity, Joachim and Anna after our Lady's Nativity, the holy Baptist the day after Theophany, and so forth—on this day we honour our God the All-holy Spirit, the Comforter promised by our Saviour to His disciples (John 14:16), Who descended upon them at holy Pentecost and guided them "into all truth" (*ibid.* 16:13), and through them, us.

Rest from labour.

Texts: *The Great Horologion* © 1997 The Holy Transfiguration Monastery Brookline, Massachusetts 02445
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Dismissal Hymn. Plagal of Fourth Tone

BLESSED art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.

Kontakion. Plagal of Fourth Tone

ONCE, when He descended and confounded the tongues, the Most High divided the nations; and when He divided the tongues of fire, He called all men into unity; and with one accord we glorify the All-holy Spirit.

Selected Hymns from
THE PENTECOSTARION
MONDAY AFTER PENTECOST
MATINS

After the first Reading from the Psalter, the Sessional Hymn:

Fourth Tone. Joseph was amazed

O YE faithful, let us keep * and celebrate most radiantly * this post-festal and last feast; * this is the day of Pentecost, * which doth fulfil the appointed time and the promise. * For on this day, the fire * of the Good Comforter * straightway came on earth, * as though in the form of tongues, * and it enlightened the disciples * and proved them Heaven's initiates. * Behold, the Comforter's light is come and * hath illuminated the whole world. *(Twice)*

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Melody

COMING down to those on earth, * the Holy Spirit's spring was seen * in the form of fiery streams * apportioned spiritually to all, * as it bedewed and enlightened the Lord's Apostles. * And thus, the fire became * a cloud bedewing them, * filling them with light, * and raining flames on them. * And through them, grace hath been vouchsafed us * by fire and water in very truth. * Behold, the Comforter's light is come and * hath illumined the whole world. *(Twice)*

The Synaxarion of the Menaion, then the following:

On this day, the Monday of Pentecost, we celebrate
the All-holy and Life-creating and Omnipotent Spirit, Who is God,
and One of the Trinity,
and of one honour and one essence
and one glory with the Father and the Son.

Verses

O every breath, glorify the Spirit of the Lord,
Through Whom the impudence of the evil
Spirits is made to vanish.
By the coming of the Holy Spirit, and the
Intercessions of Thine Apostles, O Christ
God, have mercy on us. Amen.



EXAPOSTILARION

Third Tone. Thou Who, as God, adornest

O THOU All-holy Spirit, * Who from the Father dost proceed, * and Who through the Son hast descended * on the unlettered disciples: Do Thou now sanctify and save * all that acknowledge Thee as God. *(Twice)*

Another Exapostilarion. Same Melody

THE Father is Light; the Word is Light; and the Holy Spirit is Light, * Who was sent to the Apostles * in the form of fiery tongues; * and thus through Him all creation * is illuminated and guided * to worship the Holy Trinity.

For the Praises we allow for six verses and chant the following Stichera, repeating each one:

Second Tone

IN the Prophets Thou didst proclaim unto us the way of salvation, and the grace of Thy Spirit hath shone in the Apostles, O our Saviour; thou art God Who art from the beginning, and for time to come and unto the ages, Thou art our God.

Glory; both now.

Plagal of Fourth Tone

OF old the tongues were confounded because of the audacity in the building of the tower, but now the tongues are made wise because of the glory of Divine knowledge. There God condemned the impious because of their offence, and here Christ hath enlightened the fishermen by the Spirit. At that time the confusion of tongues was wrought for punishment, but now the concord of tongues hath been inaugurated for the salvation of our souls.

The Great Doxology and the dismissal.



ΠΑΝΑΓΙΑ ΕΝΘΡΟΝΕΔ

The Synodicon of the Holy Spirit

Through which the Enemies of the Holy Spirit
Are Severed From the Church of Christ

A Confession and Proclamation of the Orthodox Piety
Of the Christians, in Which All the Impieties of the
Heretics Are Overthrown and the Definitions
Of the Catholic Church of Christ
Are Sustained

*To be read on the Second Day of Pentecost,
Known as Monday of the Holy Spirit.¹*

To those who confess that the Holy Spirit proceeds from the Father alone, with no intermediary, just as the Son is begotten from the Father alone, with no intermediary, according to the testimony of God the Word Himself to His Apostles at the season of His Passion for the salvation of the world, when He said, "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me,"² and to those who accept unaltered this divine testament of our God and Saviour, Jesus Christ,

Eternal Memory.

To those who know and believe that the Father is the only source of the supersubstantial Godhead, and that the Son and the Holy Spirit possess their existence from the Father directly and with no intermediary, like two shoots or flowers from one root, or like two supersubstantial lights, according to the great Dionysius,³ eminent in things divine, or like two beams from one sun and two rivers from the same source, as the divine Gregory of Nyssa declares; but who do not accept the impious and spurious doctrines which contend that the Son is related to the Father directly and with no intermediary, but the Holy Spirit is distant and mediated, and thus—alas!—these doctrines alienate the Holy Spirit from the Father's hypostasis and introduce some sort of interval and limit between the Father and the Spirit, and so fall into the abyss of tritheism; wherefore, to those who do not accept such innovations of the heretics, but who even unto death itself confess unadulterated the word of piety,

Eternal Memory.

¹ The selections from the text of *The Synodicon of the Holy Spirit* presented here have been chosen for presentation to The Virtual Parish. Please refer to the complete text found in *The Synodicon of the Holy Spirit* The True Vine Issue Numbers 27 & 28 Spring 2000 pp. 85-108.

² St. John 15:26.

³ St. Dionysius the Areopagite, *Divine Names*, III (PG 3,672a)

To those who believe and confess one, perfect God in three perfect hypostases, in Father, Son, and Holy Spirit; the Father is perfect God, the Son is perfect God, the Holy Spirit is perfect God, the Holy Trinity: one perfect God; the Father is not a defective God, the Son is not a defective God, the Holy Spirit is not a defective God (for neither is the Holy Trinity a compound God, a composite of imperfect parts), but the Divinity is entire and perfect in the Father, the Divinity is entire and perfect in the Son, the Divinity is entire and perfect in the Holy Spirit; to those who confess that the Holy Trinity is one Divinity; simple and superabundant, ⁴ neither measured by degrees nor constrained by any subordination, and that this Holy Trinity as one simple God, possesses one honour, glory, and throne,

Eternal Memory.

To those who accept and espouse the holy, venerable and ecumenical seven Councils; namely, the first, which was assembled against Arius, the second against Macedonius and Apollinarius, and third against Nestorius who was of Jewish opinion, as well as the fourth against the Monophysites, and the fifth against Severus and Origen, and certainly, moreover, the sixth against the Monothelites, and the seventh against the Iconoclasts, and also the seventh against the Iconoclasts which shone with Orthodoxy in their formulated canons and definitions,⁵

Eternal Memory.

“As the Prophets have seen, as the Apostles have taught, as the Church has received, as the teachers have set forth in dogmas, as the world has understood, as grace has illuminated, as the truth was demonstrated, as falsehood was banished, as wisdom spoke boldly, as Christ has awarded; thus do we believe, thus do we speak, thus do we preach”⁶ the holy and immaculate and blameless Faith, by the grace of our true God, Who said, “Heaven and earth shall pass away, but My words shall not pass away.”⁷ Therefore, to all who have struggled by giving themselves over to be ill-treated even unto death itself for the sake of piety,

Eternal Memory.

To Conon, John, Mark, Clement, Maximus, Theodoretus, Theoctisus, Barnabas, Jeremias, Gregory, Joseph, Gerasimus. and Germanus, who were truly righteous martyrs and confessors and champions of Orthodoxy, who after many unbearable maltreatments underwent death by fire, ⁸

Eternal Memory.

⁴ ὑπερπλήρη.

⁵ The Seven Ecumenical Councils and their dates are: Nicea I, 325; Constantinople I, 381; Ephesus, 431; Chalcedon, 451; Constantinople II, 553; Constantinople III, 680-81; and Nicea II, 787.

⁶ An extract from the *Synodicon of Orthodoxy*.

⁷ Matt. 24:35.

⁸ The Thirteen Righteous Martyrs of Cyprus. They were burned by the Latins in 1231 for remaining staunch in Orthodoxy.

So likewise do they who violate and despise piety receive curses; “wherefore we who constitute the plentitude of piety, we publicly lay upon the impious the curse which they have put upon themselves.”⁹

Anathema.

To those who do not deign to consent to the unaltered and unadulterated holy Symbol confessed by the Orthodox, that is to day, that one which was evangelically formulated by the First and Second Holy Councils and confirmed by the rest,¹⁰ but who rather amend it and distort it to support their own belief, thereby not only corrupting the conciliar traditions of the holy Fathers and of the holy and God-instructed Apostles, but also the definitions of our true God and Saviour, Jesus Christ,

Anathema.

To those who do not confess that the Holy Spirit proceeds and has His existence from the Father with no intermediary in the like manner as the Son is begotten from the Father with no intermediary, according as God the Word Himself disclosed and as the church has received from on high through the Fathers, and who account as worthless the tradition of our God and Saviour Jesus Christ while accepting impious and spurious doctrines which contend that the Son is related to the Father directly and with no intermediary, but that the Holy Spirit is distant and mediated, and who thus—alas!—alienate the Holy Spirit from the Father’s hypostasis and introduce some sort of interval and boundary between the Father and the All-holy Spirit, and so fall into the gulf of tritheism.

Anathema.

To those who undertake to dogmatize contrary to our Master Christ, for they declare that the Holy Spirit proceeds from the Father and from the Son, from the Son directly and with no intermediary, but indirectly from the Father and with an intermediary; that is, just as the Son proceeds directly from the Father, so the Spirit proceeds from the Son; and to those who dare to say that the Son is the proximate cause of the Spirit while the Father is the remote cause, as though the Spirit were in actuality from the Son, but only potentially from the other, and who thus introduce degrees and successions of cause and effect into the simple and indivisible Trinity,

Anathema.

To those who attribute ordinal ranks to the supremely-hymned and indescribable Trinity, that is, first, second, and third, as there in all things subject to time and separated by place—although Basil the Great cries out: “Not by addition do we number, increasing from one to many, and saying, one, two, and three, or first, second and third; for God says, ‘I am the first and I am hereafter’”¹¹ and do not confess, instead, an order according to the differences of the hypostatic properties (to wit, the Father’s property of being unbegotten, the Son’s property of being begotten, and the Holy Spirit’s property of procession), for as Dionysius, eminent in theology declares: “The properties of the superessential, divine generation are not interchangeable in

⁹ An extract from the *Synodicon of Orthodoxy*, first a paraphrase, then a direct quotation.

¹⁰ That is, the Nicene Creed, as it is commonly referred to, which is recited in every Orthodox Liturgy and in many other services of the Church.

¹¹ St. Basil the Great, *On the Holy Spirit*, XVIII, 45 (PG 32, 149b). He quotes Esaias 44:6 (LXX).

regard to one another. The Father is the sole source of the superessential Godhead, since the Father is not the Son, nor the Son the Father: for the hymns reverently guard the properties of each of the divinely ruling hypostases"¹² therefore, to those who, as was said, subordinate the Son to the Father, and the Holy Spirit to the Son, when they speak of first and second and third in rank,¹³

Anathema.

To those who falsify and variously corrupt the divine and sacred writings of the divine Fathers, that is, of the great Athanasius, Basil the Great, Epiphanius of Cyprus, Cyril, Maximus the Confessor, and the remaining divine and Orthodox holy Fathers,

Anathema.

To those who assail the divine Fathers and who endeavour to dogmatize contrary to Photius, the most holy Patriarch, Theophylactus of Bulgaria, Euthymius Zigabenus, John Phournes, the Protos of Mount Ganus, Nicholas of Methone, and the remaining champions of piety, and those who slander these genuine champions of piety for their true devotion to the true dogmas of the Church of Christ and call them deceivers and distorters of the Orthodox Faith,

Anathema.

To those who offer azymes¹⁴ [that is, unleavened bread] in sacrifice and who thereby scorn God the Word's Incarnation and symbolically advocate Apollonarius' heresy—for Apollinarius dogmatized that the Lord took upon Himself a heavenly body without soul or mind, and he also said that the Lord came forth from Mary only in appearance, as if passing through a conduit: for in Adam, on account of the fall, sin of thought was inherent in the human mind, while sin of action was inherent in the flesh; therefore, if God the Word took upon Himself human nature, He would not be without sin, therefore He did not take upon Himself human nature, but a pure and sinless heavenly body, fashioned without soul or mind aforetime in heaven, with the Divinity of the Only-begotten filling up the place of soul and mind; whereof these texts were offered in proof: "No man hath ascended up to Heaven, but He that came down from heaven,"¹⁵ and "being found in fashion as a man";¹⁶ thence, the initiates of this Apollinarius celebrated a sacrifice of azymes, which contained neither leaven nor salt, corresponding, it is said, to the assumed

¹² St. Dionysius the Areopagite, *Divine Names* II, 5 (PG 3,641d).

¹³ Our clergy are especially sensitive to these important matters. They have a direct bearing on the purity of our confession of the Orthodox Faith. Recently one of the senior Fathers at the monastery in Brookline, Massachusetts recalled a time when he was questioned by a clergyman. "Where", he was asked, "do you find in the Fathers of the Church the phrase 'The first Person of the Trinity'?" In reply the Father responded that nowhere had he ever found such a phrase.

This article of Confession and Proclamation of Orthodox Piety in *The Synodicon of the Holy Spirit* anathematizes any such attribution of "ordinal ranks to the supremely-hymned and indescribable Trinity."

¹⁴ Azymes, *i.e.*, unleavened bread, which was offered in the Eucharist in contradistinction to the Orthodox, who retained the ancient custom of using leavened bread. Azymes were introduced into the Liturgy in the West around the 8th century.

¹⁵ John 3:13.

¹⁶ Phil. 2:8.

soulless body, for the leaven is mixed in for a figure of the soul, and the salt for the mind; wherefore, they fashion their bread even a year beforehand and store it away, calling it pure; and after the blessing they decree that the bread is leavened even as the heavenly body invented by them possessed a mind and soul after the union with the Divinity; and this bread is separated from the other breads of oblation offered for the Saints, just as that heavenly body is not consubstantial with the Saints—to those, therefore, who offer unleavened bread for sacrifice and who deny the Incarnation of God the Word,

Anathema.

To those who in any way undertake investigations into new doctrines concerning the divine and incomprehensible Trinity, and who search out the difference between begetting and procession and the nature of begetting and procession in God, and who increase words and do not abide and persist in the definitions handed down to us by the disciples of Christ and the divine Fathers, and thereby they strive uselessly to dispute over things not delivered to us,

Anathema.

To those who scorn the venerable and holy Ecumenical Councils, and who despise even more their dogmatic and canonical traditions; and to those who say that all things were not perfectly defined and delivered by the Councils, but that they left the greater part mysterious, unclear, and untaught,

Anathema.

To those who hold in contempt the sacred and divine canons of our blessed Fathers, which, by sustaining the holy Church of God and adorning the whole Christian Church, guide to divine reverence,

Anathema.

THE CONDEMNATION OF THE WRITINGS OF JOHN BECCUS

In addition to the foregoing, let all things written and dogmatized by John Beccus¹⁷ and publicly taught by him in the Church, all the texts falsified both by him and others and evilly construed in order to devise and verify that heresy assailing the Holy Spirit, be placed under anathema.

The End of The Synodicon of the Holy Spirit

¹⁷ John Beccus, Ecumenical Patriarch from 1275 to 1282, was elevated to the throne by Emperor Michael Paleologus VIII in order to implement the Union of the Council of Lyons (1274). As a Uniate Patriarchate, he is remembered chiefly for the many persecutions and deaths he inflicted upon the Orthodox faithful. He was deposed when Andronicus II acceded to the Imperial Throne in 1282. The Orthodox former Patriarch, Gregory II, who had been deposed by John Beccus, then recovered his throne in 1283.

A Closing Footnote
From *Once Delivered to the Saints*

By
Father Michael Azkoul ©2000 Saint Nectarios Press

Father Michael writes:

“Of particular interest to Orthodox is the *filioque*. The Lutheran convert to Orthodoxy, Adam Zernicavius, in his *Tractatus de processione Spiritus Sancti* (written in Latin), (1795-1796; translated into Greek by E. Bulgaris, Archbishop of Cherson (1776 [sic]); and into Russian at the beginning of the twentieth century, uncovered numerous forgeries in the writings of the Fathers. For example, he examined the original MSS of the Venerable Bede and found that the phrase *Spiritus sanctus ex filio procedat* and other word which accommodate the Latin heresy are interpolations. St Bede’s record of the Synod of Hatfield (679) decrees—“the Holy Spirit ineffably proceeding from the Father and the Son as proclaimed by the Holy Apostles” (*A History of the English Church and People*. Bk. IV, chap. 17)—in the Latin text refers to the temporal mission of the Spirit (See P. Ranson, “The Filioque: the Vital Orthodox Understanding of the Procession of the Spirit,” in *Orthodox Light* VII, 1 [1995], 1-160; and C. Lampryllos, *La Mystification fatale: Étude orthodoxe sur le Filioque*. Lausanne, 1987. On the corruption of the writings of the Latin Fathers in particular, see pages 117-120.”; i.e. in *Once Delivered to the Saints*. p.44 n. 25.



SAINT THECLA
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